

THE CHRISTIAN SUN

FRIDAY, DECEMBER 24, 1880.

D. B. Dunbar, Proprietor. Rev. J. Pressley Barrett, Editor.

OUR PRINCIPLES.

- 1.—The Lord Jesus Christ is the only Head of the Church. 2.—The name Christian, to the exclusion of all party, or sectarian names. 3.—The Holy Bible, or the Scriptures of the O. and N. Testament a sufficient rule of faith and practice.

THE HYMN BOOKS

Are ready for delivery to purchasers. Send in your orders at once. The Committee has ordered only one thousand copies printed. Prices: Bound in cloth 75 cents. In sprinkled sheep 90 cents. In fine binding \$1.25.

NOTICE.

A large amount of the copies of the SUN in the Eastern Conference, and we were unable to call on those who were appointed for the several churches for the SUN will be the work.

A QUESTION OF COURTESY.

WHOM DOES THE CAP FIT?

"Politeness costs nothing and profits much," says the adage. We think it may be as truly said: Courtesy costs nothing and pays well. Especially is this true among Christian people without regard to name or party.

The following paragraph written by the Rev. S. Irons Prime, D.D., of the New York Observer gives a clear idea of the evil to which we so seriously object:

"One evening, in this city, at a public meeting in a Baptist Church, I was in the pulpit with ministers of several different denominations, when one of them told a story the point of which was to make light of the rite of baptism by immersion. The bad taste, the bad manners, the atrocity of the thing, shocked me, and must have been painful to every right-minded person in the house.

That is it. And we really think the cap fits a good many. Pedo-Baptists speak in some light way of "immersion." Baptists then do the same of sprinkling and both parties are wrong—they seem to lose sight of the fact that whether it is sprinkling or immersion it is baptism just the same, and therefore it is one of God's ordinances, bearing upon its face the impress of divine appointment, and he who dares speak lightly of it, should remember Uzzah's connection with the ark and what came of his unwise action.

We rejoice that the CHRISTIAN CHURCH does not countenance this evil in any official way, but that it does discourage engaging in anything of the kind. It may be that some of our people, inheriting as we all do the weakness of human nature, have been guilty of this bad practice. If so, we beg all such to set a watch by their lips and never do such a thing again. It is a burning shame upon the life of any Christian.

We have no hope of convincing an honest man of the truth of our position upon any of the religious or ecclesiastical questions of the day, by ridiculing those who differ from us, and especially by wickedly making fun of any of the institutions of the church of God.

May God help us as a people never to take part or engage in any such shameful proceedings, and may He give those who do, a sense of sin and shame in their folly that will bring them to repentance and to a holy life in Christ, when they will heartily eschew this detestable, hydra-headed evil.

DISTRICT MEETING.—There will be a district meeting at Morrisville, Wake county, N. C., January 29 and 30: 1. The meeting will be called to order at 10: 30 a. m., by W. G. Clements. 2. Religious services thirty minutes. 3. Educational address by W. W. Staley. 4. Dinner. 5. Sessions by Rev. J. T. Bull. 6. Religious Literature by Hon. J. M. Manning.

All the churches in the district will please send two delegates each.

W. G. CLEMENTS.

We received a communication from Rev. W. S. Long this week but too late for this issue of the SUN. In our next paper we will give the list of agents appointed to work for the SUN in the North Carolina Conference. We regret we could not get it in time.

GAINING A REWARD.

Men are easily induced to undertake and do much when a reward is held up before them. This is sadly true of things that are evil as well as of things that are good. Men everywhere, under ordinary circumstances, crave a reward. The farmer with anxious solicitude counts up again and again the probable profits of his various crops that before harvest time he may see what the reward will be. At the end of the month the merchant adds column after column of figures that he may see the reward of the month's work, and so it is of all classes of workers in the world—they are anxious to get the reward. They love to labor for it and then to make calculations showing its value, &c. All men are concerned about this matter in worldly things. They seem to live for the reward of their labors. This is wise so far as this world's goods are in question. But there is another reward of a far more valuable character—it is the reward of Everlasting Life. We count up our crops, we add up our figures, and otherwise greatly concern ourselves about the reward of this world, while we sadly, miserably, neglect the reward of the life that is to come. Would that this were true only of worldly men, but alas! so many Christians, at least professors of the religion of the Lord Jesus Christ, show so much concern for the rewards and pleasures of this life that they simply turn loose their hope of a reward in Heaven. Alas, reader! What shall it profit a man if he shall gain the whole world and lose his own soul! Astonishing, surprising result! Yet hundreds and thousands who have gained this world have found in the end, that, in so doing, their own poor souls had been lost in perdition, where there is weeping and wailing and gnashing of teeth. We beseech you, dear reader, to stop, think, turn to God and all through your life, with faithful Abraham have respect unto the recompense of the reward of Eternal life.

A VETERAN GONE.

DEATH OF REV. H. B. HAYES.

Another servant of God has gone home. Rev. HENRY B. HAYES fell asleep in the arms of the Angel of Death on the morning of Dec. 14, 1880, after a painful and lingering illness of many months. For several years passed he had not been actively engaged in the ministry because of feeble health. Last March it was our privilege to visit him at his home in the city of Raleigh. We found him very feeble physically, but strong in faith, looking unto Jesus and peacefully awaiting his call to come up higher. Time and again he thought his end was near, but not till Dec. 14, did the "beatman pale and dark" take him over the river of death. The following letter brought us the news of this triumphant event:

RALEIGH, N. C., Dec. 15, 1880.

Dear Bro. Barrett:—Dear Bro. Hayes fell asleep in Jesus yesterday at 6: 30 a. m. He was about seventy-six years old and had been a minister in the Christian Church about fifty-eight years. He was once Editor of the CHRISTIAN SUN. His death was a triumphant one. No minister in the Christian Church ever made greater sacrifices for the denomination than did Bro. Hayes. His burial services were attended by Rev. W. J. W. Crowder of the M. E. Church, Rev. D. F. Jones and myself. His funeral is to take place in future by Rev. J. W. Wellons.

W. G. CLEMENTS.

Bro. Hayes was a man of more than ordinary talent and had spent about fifty years in the active ministry of the Christian Church, the few remaining years having been spent in affliction. We have not at our command the necessary data to give a full account of his life. He had made large sacrifices for the cause and much of the success we have attained in the section of country surrounding Raleigh is due to his efforts. He filled the pulpits, as pastor, of many of our most prominent churches in North Carolina and was for some years Editor of the CHRISTIAN SUN. He wielded a graceful pen and occasionally wrote poetry, much of which was far superior to many poems which have found a place in books of extensive circulation. The merit of his poems lay more in the piety of his lines than in the poetic spirit that prompted them. His labors are ended and his works follow him. Henry B. Hayes is no more on earth—he has gone to the glory land to dwell forever with the Lord. In the day of final accounts doubtless many of his spiritual children will rise up and call him blessed. Sweet be his memory while his ashes sleep in the grave, awaiting the resurrection morning.

Bro. Hayes leaves an aged and much afflicted wife, who will in all probability ere long follow him to the home in heaven. May the Lord sustain her in her affliction and grief.

We would be glad if some brother who is prepared to do so would give us a more extended account of his life.

HOW PEOPLE ESTIMATE RELIGION.

We went to a protracted meeting. The people were at church in great numbers. Many of them manifested much interest in the services. They came to church, they listened to the preaching, they sang, they prayed, and they talked to sinners of the doom of the wicked and of the glory of the home of God's saints.

We concluded that these people were little concerned about this world, but that the burden of their cares was the salvation of souls. The protracted meeting closed. We remained in the community—and went among the people. We saw them at their homes. Oh the contrast! Is it possible these are the people we saw at the church so earnestly engaged in the protracted meeting? Can it be? Must we say, yes! Truly these are the same bodies, men and women, but their lives look much of being the same. At church they were world-minded. Everywhere they were stretched to the utmost tension in gaining the good of this world. The great ambition seemed to be to say: "I am rich—will tear down my old barns and build greater ones. Somebody else took that view of life once, and that night God required his soul, and he learned that in gaining this world he had truly lost his own soul."

But these people! Oh what a pity! They are so changed. A week day appointment, the prayer meeting was almost entirely neglected. The people were too busy. The next day there was a social entertainment a mile from the church. It was to be only a pleasant occasion. Many of the church members were there—not too busy then. Brother A. gave two hams and a half dozen chickens to the big political dinner. In a few days a poor widow and her dependent, fatherless children begged at his door. He gave them a stale loaf—unfit to eat and sent them off. A young lady, a member of the church, was called on by a worldly young man. She entertained him well. She told him of the good time she had at the tournament—of the pleasure she experienced. She said nothing of her Sunday school class. She mentioned, however, the church services, and said that she did not like the pastor very much—he was so plain in reproving sin—in telling people of their duty, that it was not pleasant to her. Soon she drifted from her subject and was again engaged in a worldly chat. All this was done on Sunday evening by a young lady, a member of the church, and done to in the presence of a worldly young man. No doubt, her hypocritical conduct disgusted him, and his serious thoughts of religion were a thing of the past. If he no more turns his face toward Zion—if he is lost,—oh young lady, your skirts may be red in the judgement with the blood of his lost soul. A rich deacon was asked by his pastor to give \$10 for sending the gospel to the heathen. He said he was not able—he would give \$5—he gave it. In a few days he was asked to contribute \$25 to establish a race track for horse racing, and he gave it.

These cases show clearly how poor an insight the people generally have of their relations to God—of their duty to one another, and truly how they estimate religion with all its blessings and its privileges for mankind. Each case mentioned shows how poorly the people really appreciate the church and its various good works—how miserably Christians disregard the force of their examples as such over men of the world—how stingy people are to the Church and how liberal they are toward worldly purposes. May God send us a reformation in these matters and save the people thus affected.

A GOOD SUGGESTION.

In the last issue of this paper, Bro. Walker called attention to the good example set by Bro. Pierce of New's Ferry, in buying a half dozen copies of the Declaration of Principles to distribute among his neighbors that they might no longer be ignorant of the principles of the Church to which he belongs. No doubt a great many of our readers are like Bro. Pierce—they have neighbors who ought to be informed what the real principles of our church are. They have often heard our enemies tell what we are, but they misrepresented us, and consequently many of your neighbors today look upon you as a sort of heretic—they regard your church as filled with error and hardly worthy of so good a man as you are. This impression was made by our enemies who sought to do us harm. It is now your privilege to correct this false impression by putting in the hands of your neighbors a copy of our Declaration of Principles, and so set yourself right. The good of your church demands that in your hands, and you ought to do it. It will cost you not more than 10 cents a copy. Apply to Bro. Walker and he will apply to you.

TWO EVILS.

Whom it may concern:

"Remember the Sabbath day to keep it holy." Yet not only do worldly people break this command, but it is broken almost every Sunday in very many of the christian families of our country. They do it apparently without the least trouble of conscience. If the command read just the opposite of what it does, they could hardly be more careless in keeping the Sabbath holy. Thank God there are some exceptions, some christian families who think enough of a positive command of God to obey it, and have a little cooking done on Sunday as possible. Truly we may take the occasion of the ditch on Sunday, but the Bible does not tell us to put him in the ditch on Saturday that we may have the privilege of taking him out on Sunday. In other words the Bible does not encourage us to neglect preparing on Saturday the necessary food for the Sabbath. Rather the opposite is true. We are taught in God's word to lay up on Saturday a sufficiency for the Sabbath, that we may keep it holy. There is nothing at this season of the year that may not be cooked on Saturday for the Sabbath. In the summer a few things will not keep after being cooked from Saturday till Sunday. Such things as are really necessary of this character might be prepared on Sunday. Be careful not to make too many things necessary. The Sabbath was made for mankind and not man for the Sabbath. True enough. But when you have a big Sunday dinner, you may be using and enjoying (we suspect in a poor way, however) the Sabbath, but what of those who are preparing that sumptuous dinner—they are working hard as if it were Monday. Is that right! At this day it is most generally the hard-worked wife and mother who has this burden to carry, and if it were not her, it would most likely be a human being of some sort, who really has as much right to the Sabbath as any one. We hope our pastors will raise the standard of piety so high that this matter of big Sunday dinners will be regarded by all as a sin upon which God frowns. Let the cooking be done on Saturday and let us eat cold dinners on Sunday, and so give all the family a chance to attend services on Sunday, at any rate, to rest from the labors of the past week.

This would bring us two benefits at least. First by having a sort of cold lunch for Sunday dinner we would not be likely to over crowd our stomachs by eating so much, which would be a good thing for our health. Second, the religious privileges would be greater for all classes. This is the first evil to which we allude, while the

2. Sunday visiting is the companion of the first. Many people destroy the sanctity and privileges of the Sabbath by visiting on that blessed day. No doubt some who read this will look at us as if they thought we were crazy when we say that no christian ought to make a habit of visiting on the Sabbath. But we believe it is true. The Sabbath was never intended for cooking and visiting, and we beseech our readers who would show their colors as christians, as friends of the Lord Jesus Christ to shun these evils. In a great measure, in the estimation of some at least, visiting on Sunday makes cooking on Sunday necessary. But we want to see christian people get to be brave enough to put on the table only a cold lunch for their Sunday company. We ought to do it, we must do it, if we would show in a high standard of piety our friendship for Jesus. Do necessary things on Sunday, but do not do unnecessary things on that blessed day,—and Sunday cooking and Sunday visiting are surely unnecessary things—let us shun them.

A CANDID ADMISSION.

WE BLUSH.

Recently one of our most prominent laymen said: "I am compelled to admit from what I have seen the denomination, as a people, are much more pious than my own people of the CHRISTIAN CHURCH." That this brother has had an opportunity of knowing we had no doubt, nor could we for one moment call in question his honesty in making the statement, nor yet any want of love for his own people. Then we are forced to offer a few words to

OUR PASTORS,

and people generally. We are only too sensibly aware of the fact that as a people we have never yet reached the standard of piety which we must reach ere we can fill our mission to the world. Is this all! We fear not. There is a doubt that very many of us have ever yet reached the standard of piety and faith in Christ that we must reach ere we can be saved—ere we can enter Heaven and enjoy its blessed reality. The standard of piety is entirely too low with us all. We are poor sinners both by nature and by practice. By practice our sin

are many and grievous to be borne. We fear that many of us whose names stand prominently on the church record, will find when too late that our profession was a cold-hearted worldly affair, based upon form and ceremony without the true foundation of the Christian's hope—JESUS CHRIST, THE RIGHTEOUS.

Brethren, Pastors, this is a sad thought to us, to know that God has made us leaders of a people, a people who need to be saved, and yet we have gone along so carelessly that our people are dragging along in the Christian life, with little piety to commend us to God. Are we not to blame! Will not our Master hold us responsible for badly training these people? Fearful responsibility—who is sufficient for these things? Who? Who!

THE HOME MISSION WORK.

This work in the Eastern Virginia Conference was begun a few years ago by Rev. J. P. Barrett, and has been carried on from year to year until it has assumed a most encouraging shape. Hundreds of dollars have been collected and out of the amount up to the present, most judicious appropriations have been made, and already fruits of this blessed work have been seen in the establishment of new churches and in the strengthening of weak ones.

The plan upon which we are operating is a good one. Bonds have been given which read thus:

On demand, I promise to pay to Alexander Savage, Treasurer of the Eastern Virginia Christian Conference, or to his successor in office, the sum of \_\_\_\_\_ dollars \_\_\_\_\_ cents, with interest from date at the rate of six per centum per annum, provided that the principal of this note shall be non-collectable so long as the interest is promptly paid on or before the first day of November in each year; and also provided that this note shall be cancelled at the expiration of ten years or at the death of the maker.

Given under my hand and seal this \_\_\_\_\_ of \_\_\_\_\_ 187 \_\_\_\_.

About ten thousand dollars have been pledged in these bonds, the interest of which amounts yearly to six hundred dollars more or less. The interest only is collectable, provided it is paid on or before the first of November of each year, otherwise the principal and interest may be both collected. At the expiration of ten years or on the death of the maker the note is cancelled. At a meeting of the committee appointed at Conference to look after this work, the writer was requested to look after this work to collect this interest. And to those who have given these bonds I want to say, for the love which you have for the cause,—for the Christian Church,—and for your own honor, pay the interest on your bond and pay it promptly. It is due the first of November, 1881, or before. Pay it now or when you have the amount. Make your church obligation the first obligation met in the new year and I pledge you that the year will be a prosperous one spiritually and temporally.

I shall publish from time to time those who pay and also a list of delinquents which I hope will be small. Brethren, Sisters, let us do a good thing for the Lord and for our church. E. W. BEALE.

CHRISTMAS IS COMING.

Yes, Christmas is coming. But when it comes it may bring, it will bring sadness to ten thousand times ten thousand hearts. You are anticipating dear reader, a merry Christmas. May you enjoy such an one. But oh, on what a slender thread hangs this mortal life. That thread may break, thy soul may be required of thee and all thy fond hopes may be blasted. Man appoints, but God dis appoints. Man proposes, but God disposes. The 25th day of December, although so near by, when it comes, may find us not here. A fresh grave may be seen in the old family burying-ground and that grave may be ours. This world may be exchanged for another, and Christmas day may end as around the Throne of God in heaven, or in that place which is the home of the lost. Boast not, thyself of tomorrow. Be ye also ready, for in such an hour as ye think not the Son of Man cometh. But thoughts like the above were not intended to be written when I began this article. I wanted to write a line of solemn warning to my own pastoral charge, and others, and pray that they may be kept from the evils which prevail so alarmingly during these last days of the old year. Oh young man keep away from the bar-room, the gaming-table and every other place where Christ and good people never go.—Oh young lady keep away from the ball-room, and engage in no amusement that you could not conscientiously ask your mother, or your minister, or your Saviour to witness.

Go through these holidays with clean hands and hearts, so that when the accounts has to be rendered (as it will have to be rendered and perhaps before the Christmas of 1881,) the record may be fair, and thy soul be gathered with the saints in glory. Parents, be careful of your example. Dispense with spice drams and egg-nog and every thing else that will intoxicate. Would give you the sad history of many who began to be drunkards when children, and whose parents gave them that which at the last the Bible says, biteth like a serpent and stingeth like an adder.—Deny yourselves of these things, and thus save your children from the ruinous effects of a dissipated life, and a hopeless death.

E. W. B.

EDITOR'S BOOK TABLE.

TO PUBLISHERS: All books and periodicals sent to "Editor Christian Sun," will receive such notice as the Editor's judgment may deem suitable. Mark clearly the price.

THE SUCCESS OF SCRIBNER'S MONTHLY is unprecedented in the history of American literature.—Founded only ten years ago, it attained with its issue for November, 1880, the enormous circulation of 125,000 copies.

This success is due largely to the fact that it has been distinctively an American magazine, aiming to be the incentive and the exponent of the highest development of American literature and art.

Early discarding cheap foreign serials, it sought out and encouraged home talent in fiction. The novel-ettes with which its pages have been crowded, and such serial novels as those of Mrs. Burnett, George W. Cable, Edward Eggleston, Bret Harte, and others. Mr. Cable and Mrs. Burnett, contribute stories to 125 pages for the present year.

Hardly any field of literature has been neglected. The pages of SCRIBNER'S MONTHLY have contained thoughtful essays, book reviews, scientific articles and notes by experts, etc. Illustrated articles have described the most interesting phases of life and scenery all over the world, and the conductors are now publishing, from the pen of Mr. Eugene Schuyler, a series of brilliant historical papers, profusely illustrated, on "PETER THE GREAT."

The magazine now enters upon its second decade, and with the same policy which has given it such popularity, and made it almost a *tabula marmorea* in every home, looks forward to a circulation of 150,000 in the near future.

To those who take but one leading periodical, SCRIBNER'S MONTHLY offers special attractions, as covering a wide range in literature, science, and art, keeping its readers well abreast of the times, and storing up for them in its volumes, if preserved and bound, an encyclopedia of the age in which we live.

To enable new subscribers to secure Part I. of "Peter the Great," the following special offers are made: Twenty-one Numbers of Scribner's for \$5.00.

For \$5.00, Scribner's Monthly for the coming year, beginning with November, and the previous nine numbers, February to October, 1880.—Two Bound Vols. and a Subscription for \$7.50.

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"MOST PERFECT OF JUVENILE MAGAZINES," is what the *Detroit Free Press* calls ST. NICHOLAS. Its growth in England is keeping pace with its success in this country, and the English papers are as unanimous in praise of its beauties as the American press.

"Bright-eyes," the young Ponca Indian maiden whose sketch of Indian life is to appear in the January St. Nicholas, writes as follows to the editor of that magazine:

"It seems so hard to make white people believe that we Indians are human beings of like passions and affections with themselves; that it is as hard for us to be good as it is for them,—harder, for we are ignorant,—and we feel as badly when we fail as they do. That is the reason I have written my story as I have. \* \* \* It would be so much better for my people if the white people had a more thorough knowledge of them, because we have felt deeply the results of their ignorance of us."

A year's subscription to St. Nicholas is a holiday gift the influence and the joy of which are felt twelve times a year. The *North American* recently declared, "it would puzzle any one to say in what respect St. Nicholas could be improved." Subscriptions beginning with the beautiful Christmas (December) number will commence the two serials mentioned.—Price, \$3.00 a year. The Christmas number is for sale everywhere for 80 cents. Published by Scribner & Co., 743 Broadway, New-York.